

Light:

A Journal of Psychical, Occult, and Mystical Research.

"LIGHT ! MORE LIGHT !"—Goethe.

"WHATEVER DOTH MAKE MANIFEST IS LIGHT."—Paul.

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NOTES BY THE WAY.

A writer in 'Freedom' puts tersely and briefly a view of Prayer which is usually stated with a good deal of mystery or circumlocution:—

There is no question in the minds of unprejudiced people but that prayer is answered when properly offered—in faith believing—that is, when the subject of the prayer is earnestly desired and the prayer is offered sincerely, believing that it will be answered or that the desired result will follow, and expecting the fulfilment of the prayer. The preponderance of evidence in support of the efficiency of prayer in one form and another cannot be doubted.

Let us analyse prayer: In the first place, there is the desire that the object of the prayer be accomplished—Mental Science teaches that desire attracts the object; in the second place, expression requires an exercise of the will—the effect of will power is too well known to necessitate comment; in the third place, there must be faith, belief that it will be accomplished, whether by some invisible spirit hidden in some curious animal or image by some mysterious power, or by some invisible person or god in some mysterious way. With these requisites the effect is always the same in proportion to the faith of the person offering the prayer. What effect is produced is done mentally and is explained fully by the Mental Scientists as power of mind over matter.

That is good as far as it goes, but we would add Mr. Stead's quaint idea of Prayer being, under certain conditions, a sort of telephone by which the unseen people can be 'rung up' and utilised. And, beyond that again, there is reality in the grand old faith in God, explain 'God' as we will.

A pretty and novel book is 'Tora's Happy Day' (New York: The Alliance Publishing Company), by Florence Peltier Perry, illustrated in the Japanese mode, by Gaingero Yeto. It has much of the sweetness and light of old Japanese life and feeling,—a lovely little present for a child from eight to twelve years of age. Imbedded in the graceful story there is a sly hit at John Bull, not undeserved. It turns upon a visit to an exquisite cherry-orchard. 'So amazing was the beauty that not only Tora, but everybody, was silent—everybody but the harsh voiced foreigners. Since they had been coming to see the cherry-blossoms, placards had been put up with PLEASE DO NOT INJURE THE TREES, in big black letters on them. Tora knew these words were English, and he meant to learn that language some day; because these foreigners, who did not understand how dreadful it is to break off blossoming branches and so spoil the beauty of famous cherry-trees, were very fierce, and built great warships, and they had brought the telegraph to Japan. So Tora knew there were some things they could teach him; things about fighting and electricity and steam.'

There will soon be many predictions concerning the coming twentieth century. One by the brilliant Frenchman, Renan, half sceptic, half idealist, is worth recalling: 'I fear that the work of the twentieth century will consist in taking out of the waste-paper basket, a multitude of excellent ideas which the nineteenth century has heedlessly cast into it.' A curious notion!

That (says Mr. Frothingham) appears to me a very significant confession. How true it is . . . at least true of a superficial phase of science! There has been almost as much dogmatism of denial in recent years in the name of science as there ever was of affirmation in the name of religion. Because part of a thing was seen to be false, the whole substance was looked on as untrue, and was cast aside. But, thank God! a sifting process has begun. We are beginning to gather up and re-establish much that needs to be saved in the name of truth and in the cause of faith. This is the problem and the task of reconstruction. The world is waiting for it to be accomplished. Men begin to feel the need of a vital and substantial faith.

On the western coast of France there rises a lovely island, which once was nothing but a naked peak of narrow rock. Nearly a thousand years ago, however, a pious monk, in obedience to a heavenly vision, built a chapel in honour of St. Michael on the lonely summit. Treacherous sands and swiftly sweeping tides surrounded it on every side. But one by one religious devotees took refuge there. And the tiny chapel grew into a church, and the church was girdled with sombre, shadowy cloisters. A little village soon grew up around the steep and jagged edges of the mount. Walls were added for defence. And at last the men of the world, the practical fighting men, perceived that those men of God had silently secured one of the strongest fortresses of France.

So shall it be with religion in the future. It shall establish itself on the impregnable rock of human nature, a thing at once of beauty and defence.

We confess we are sometimes impatient of the prevalent agnosticism. What right has the agnostic to be so gnostic? If he does not know, there is an end of it,—or there ought to be. We object to his eating his cake, and then wanting it all the time. He ought to be very quiet and humble about it. The following American definition of him is distinctly good:—'What is an agnostic?' asked Rollo. 'An agnostic,' replied Uncle George, 'is a man who declares that he knows nothing, and who abuses you if you believe him.'

We referred lately to a very brilliant address by Mr. Calthrop. It is full of quotable paragraphs. Here is one which may be profitably carried over to the fast approaching new century:—

The end of the nineteenth century leaves man face to face with God. We are just beginning to learn to depend upon the material universe which God hath builded as a house for His children to dwell in, to know the wondrous sureness of its laws, to know that those laws are subservient to no man's, aye, to no God's caprice, and to know, above all, that man's mind is born to read and to interpret those laws. The spiritual universe is fast giving up its secrets, hidden to all, save a few, since the world began. It is at last seen that truth, right and love are the only keys that can unlock its sacred doors; that no man, no church, can bar those doors against the simplest soul that holds those keys.

Stories of pat or humorous answers to questions, by children, are often manufactured articles, but the following

we believe is genuine and authentic:—In a certain Sunday School, the good teacher asked how Adam was punished for his sad disobedience. There was solemn silence for a few minutes, and then a little girl timidly said: ‘Please, teacher, God took away one of his ribs, and gave him a wife’ :—an excellent specimen of ‘religious instruction’ in schools.

LONDON SPIRITUALIST ALLIANCE, LTD.

A meeting of Members and Associates of the London Spiritualist Alliance will be held in the French Drawing Room, St. James’s Hall (entrance from Piccadilly), at 7 for 7.30 p.m., on Friday, December 29th, when

MR. W. J. COLVILLE

will deliver an Address on

‘THE SPIRITUALIST’S PHILOSOPHY OF LIFE.’

There will be no discussion after the lecture, but at its close Mr. Colville will be happy to answer any relevant questions that may be put, and will conclude with an impromptu poem on a subject, or subjects, chosen by the audience.

This will in all probability be the last public occasion on which Mr. Colville will speak, previous to his departure for Australia.

In accordance with Rule XV. of the Articles of Association, the subscriptions of Members and Associates elected after October 1st will be taken as for the remainder of the present year and the whole of 1900.

IN DEFENCE OF MRS. AND MISS GIDDINS.

Owing to my having been away from England, I have only just read Mr. Herbert Burrows’ address on ‘Spiritualism and Theosophy’ and Mr. F. W. Thurstan’s rejoinder.

Although Mr. Burrows does not mention by name the two mediums whom he says he, by special request, went to see, and found ‘the whole thing to be barefaced fraud from beginning to end,’ I infer from the context of the sentence in which they are mentioned that he referred to Mrs. Giddins and her little daughter. To an investigator visiting these mediums at a public séance, on one occasion only, as Mr. Burrows appears to have done, thus being unable to subject them to a long series of tests, the phenomena may possibly appear to be of a fraudulent nature; but to one who, like myself, has had with these mediums a series of private weekly séances extending over a period of four months, at which séances only the two mediums, an intimate friend of mine and myself, were present, the hands and feet of both mediums being held and careful precautions taken against fraud (see my letter in ‘LIGHT’ of July 1st), the varied phenomena of an inexplicable nature which then occurred offered material for thoughtful consideration.

I can corroborate what Mr. Thurstan says as to the willingness of these mediums to subject themselves to severe tests, and also as to the results obtained through their mediumship being, as time goes on, more and more convincing evidence that a force of a supernormal nature is at work; but I do not express an opinion as to whether the results obtained are produced by the psychic bodies of the mediums or by spiritual agencies.

W. W. BAGGALLY.

THE BASIS OF ALL REFORM.—The only means of reforming humanity is to reform the individual man. This is, indeed, a truth of perpetual validity and obligation; and for the reformation of the individual man, there is no such potent agency as Spiritualism; because it is the only thing which supplies him with indisputable proof that he is an immortal being; that his position at the commencement of a never-ending life beyond the grave will be rigorously determined by his conduct and aspirations here; that he has been placed upon the earth, as in a school, for his personal discipline and the cultivation and development of his intellectual and spiritual faculties; that the highest ideal of human life is to live and labour for others; and the *summum bonum* of terrestrial happiness is to be found in the steadfast pursuit of that ideal.—‘Harbinger of Light.’

THE POWER OF VISUALISING.

The power of imagination is one of the most striking evidences of man’s psychic nature and possibilities. It is the creative faculty, by means of which we think things into existence, and are not only able to conceive but project ‘thought forms,’ until they become objective to all who are within our sphere. It is a distinctly spiritual capacity allied to intuition—or cognition; it is a species of inner vision—intro-vision—and is, it seems to us, the power of the soul that is employed in clairvoyance. By its aid we can call up before the mind’s eye that which has as yet no external existence, and image forth ideas and designs born in the consciousness—or borne upon and into the consciousness from the spiritual side. It is this power also which enables us to become receptive to inspirations and responsive to impressions—to clairvoyantly perceive places and persons, spirits and their surroundings. By concentration of psychic attention and inward visualising, by clear thinking and mentally seeing, we liberate our soul energies and come into touch with the spiritual emanations of others, and can measure or gauge their meaning and quality. Interior self-development can be secured by self-abstraction from external influences, by concentration of the attention upon the inner powers of perception, by calling upon the mind to image forth the things it sees, and by endeavouring to visualise on the psychic (or astral) plane; and by persistent experiment and the frank expression of the thoughts, feelings, sights, or impulses that he experiences, the seeker after clairvoyance or psychometry will gradually become sensitive, lucid, and eventually be clearly able to distinguish between what are purely unrestrained works of imagination (or fictions) and the impressions and perceptions which have spiritual warrant and a basis of fact. The following extract from an old number of the ‘Fortnightly Review’ will be helpful to those who desire to cultivate their psychic powers of visualising and to become normally clairvoyant:—

‘Sir Isaac Newton could call up a spectrum of the sun when he was in the dark, by intense direction of his mind to the idea of it “as when a man looks earnestly to see a thing which is difficult to be seen.” Dickens used to allege that he sometimes heard the characters of his novels speak to him; and a great French novelist declared that when he wrote a vivid description of the poisoning of one of his characters, he had the taste of arsenic so distinctly in his mouth that he was himself poisoned, and had a severe attack of indigestion—a most pregnant proof of the power of imagination over sense, because arsenic has scarcely an appreciable taste beyond being sweetish. Artists sometimes have, in an intense form, the faculty of such vivid mental representation as to become mental presentation. It was very notable in that extraordinary genius, William Blake, poet and painter, who used constantly to see the conceptions as actual images or visions. “You have only,” he said, “to work up imagination to the state of vision, and the thing is done.” The power is, without doubt, consistent with perfect sanity of mind, although it may be doubtful whether a person who thought it right for himself and his wife to imitate the naked innocence of Paradise in the back garden of a Lambeth house, as Blake did, was quite sane, but too frequent exercise of the power is full of peril to the mind’s stability. A person may call up images in this way and they will come, but he may not be able to dismiss them, and they may haunt him when he would gladly be rid of them. He is like the sorcerer who has called spirits from the vasty deep, and has forgotten the spell by which to lay them again. Dr. Wigan tells of a painter whom he knew who assured him that he had once painted three hundred portraits in one year. The secret of his rapidity and success was that he required but one sitting, and painted with wonderful facility. “When a sitter came,” he said, “I looked at him attentively for half an hour, sketching from time to time on the canvas. I wanted no more; I put away my canvas and took another sitter. When I wished to resume my first portrait, I mentally took the man and set him in the chair, where I saw him as distinctly as if he had been before me in his own proper person—I may almost say more vividly.”’

‘LIGHT FROM THE SUMMERLAND.’—We understand that the interesting articles which have appeared in the ‘West Lothian Courier,’ under the title of ‘Light from the Summerland,’ will shortly be reprinted in book form. Due notice will doubtless be given when the work is on sale.

THE LIFE OF JESUS.

Considerable discussion has been going on in America for some time past regarding the historical existence of Jesus, and, although communications from 'the other side' cannot be regarded as final, or authoritative, or in any sense as settling the dispute, we may draw the attention of those of our readers who are interested in this matter to a 'Life of Jesus' (recently published in Italy), which purports to emanate from Jesus himself, through the mediumship of a lady who is designated 'Signora X.' The work was originally written in French, and was printed and published as far back as the year 1885. All the copies, to the number of 2,000, seem to have been destroyed on the failure of the Parisian bookseller, in whose hands they had been placed for sale. But two examples survived. One of these was lost, and the other lay unnoticed for a considerable length of time in the library of Cav. Ernesto Volpi, a well-known and respected Spiritualist. Then he seems to have been impressed to read this half-forgotten book with the utmost attention; and being struck by its beauty and sublimity, translated it into Italian, and has just issued it in a handsome volume of 220 pages.

The circumstances under which it was originally dictated are thus described by the medium herself:

'Shut up in a great and immense sorrow, I suffered myself to give way almost to blasphemy. I had just lost an adorable little boy, six years of age: and in the five years preceding this calamity, death had separated me from five beings whom I had dearly loved. My strength was almost exhausted, and I condemned myself to utter solitude. Shortly afterwards a person, whom I consented to receive, spoke to me of the possibility of conversing with invisible beings, by means of light objects, which would reply "Yes" or "No" to questions asked of them. I made it my business to try the experiment, and its success almost transported me out of myself, and my countenance was bathed in tears. I obtained almost immediately the name of my initiator, "Tiphis." . . . Automatic writing quickly succeeded to the conventional alphabet: and then came intimate conversation by pure understanding; the phrases commencing mechanically and ending with the intuitive sound. The words were scarcely begun before they were immediately completed in my spirit, and I wrote as if under the influence of an electric transmission. My mediumship exacted an absolute external silence, great mental placidity, and, so to speak, the complete suppression of my own spirit.

'As regards this "Life of Jesus," this is how it was dictated to me. I had perused many biographies of Jesus, by many writers; but after reading them I became convinced that the best of these essays represented a romance more fruitful to the material advantage of the inventor than for the intelligence and instruction of his readers. I was tormented by an incessant desire to know more, until I resolved to ask a question of my guide, who was always kind and faithful towards me. "Tiphis" made answer: "If you wish to learn the truth, ask it of Jesus himself, who will tell it thee."

'Imagine what was my surprise, and what were my emotions! I send you this "Life of Jesus," dictated by himself, begging of you to publish it with as little delay as possible.'

This request was addressed to the late René Caillié, a distinguished French Spiritualist, at that time editing the 'Anti-Materialist,' in the once Papal city of Avignon, and the book soon afterwards met with the fate already described. . . .

It commences with the birth of Jesus of Nazareth, the eldest of seven sons, and mentions that Joseph, his putative father, died when Jesus was twenty-three years of age. Joseph is represented as having been a widower, and the father of five sons, before he contracted a marriage with Mary, who was the daughter of Joachim and Anna, living in the neighbourhood of Jericho. She had a brother named James, who was two years older than herself. The narrative follows the Gospel lines pretty closely, but fills up many gaps, amplifies many details which are meagre, and omits several incidents which are alleged to be apocryphal.

Referring to this work, 'J.S.,' a writer in the 'Harbinger of Light,' says: 'Of the impressive eloquence with which the book is written; of the unity of spirit which pervades it from beginning to end; of the sublime self-effacement from which the writer never deviates; of his never-failing adoration of His Father and our Father; and of the divinely

beautiful sentiments of religion and morality which he inculcates, we scarcely like to speak with the warmth and enthusiasm which a perusal of the work has inspired in our minds, lest we should be suspected of an exaggerated admiration. It will be a great misfortune to spiritually-minded Spiritualists in Great Britain, the United States, Canada, Australia, South Africa, France, Spain, Germany, and Austria-Hungary if this book is not translated into English, German, and Spanish, and back again into French; and every Italian owes a debt of gratitude to our esteemed co-worker, Ernesto Volpi, for presenting his countrymen with so unique a volume. As to its authorship, each reader, as we have said, must determine that question for himself, by the exercise of his own individual judgment, and we can only quote in conclusion, concerning it, the familiar Italian saying, *Se non è vero è bene trovato*.'

A SEANCE WITH EUSAPIA PALADINO.

I beg to send you the following account of a séance which my wife and I had recently, in Naples, with this well-known medium. We called upon Madame Paladino, at her private residence, on October 28th, and she then arranged to come to our hotel on the following evening. On her arrival she was shown up into our private room. We put up an extemporised cabinet, consisting of two waterproof coats, which were hung up by means of a piece of string. I nailed the two ends of string with a wooden clothes brush, as a hammer was not available at the time. I then put this brush on one side.

Madame Paladino sat outside the cabinet, with her back to it, and a small oblong wooden table, belonging to the hotel, was placed in front of her. My wife then took a seat on the left of the table, and I took one on the right. At the request of the medium we each took hold of one of her hands, and at the same time my wife placed her right foot on the medium's left, and the medium placed her right foot on my left. All our hands were placed on the upper surface of the table, near the centre, and were quite visible, as a candle, on a mantelpiece close to us, was burning at the time.

In a few minutes raps were heard on the table. These raps imitated the number and nature of those which each sitter produced in turn by tapping the table with the fingers. The table was then raised several times on the side that our hands were on. To assure myself that the motion was not produced by the medium, I placed the hand that I had free upon her knees, and the motion of the table continued in the same manner while her knees remained perfectly still. This experiment was continued some little time.

The candle was then put out, but as a large French window was partly open the light from the street enabled us to see each other very distinctly. Suddenly the waterproof coat on the right was raised outwards from the cabinet to a great height, as if by a gust of strong wind. A moment afterwards a hand tightly grasped my left shoulder; I could feel distinctly the impress of the fingers. It then clapped my back energetically several times.

Some of the crockery on the washstand, behind the chair on which my wife sat, was heard to be in motion. Raps were produced on the back of my chair, and at each rap I felt my chair vibrate.

All the time that these phenomena were occurring I had hold of the medium's right hand and I could feel her right foot pressing heavily on my left. I repeatedly asked my wife if she was quite sure that she had hold of the medium's left hand and left foot, and she assured me that she was.

The cloak on the right was again raised, and then fell over me, and a hand behind it proceeded to rub the top of my head round and round several times. The cloak was drawn away from me, and the other cloak on the left was then raised outwards from the cabinet in a violent manner, and fell on the left shoulder of Madame Paladino. What seemed to be a thin arm with a hand then appeared to issue from the left side of the medium, stretched itself across the table, and touched my right hand. My wife distinctly saw this arm issuing forth while she had hold of the medium's left hand.

SPIRIT IDENTITY.

BY 'AN OLD CORRESPONDENT.'

II.

Madame Paladino then asked me to take hold of both her hands and to look towards the window. On doing so I saw against the light an opaque body, which appeared to be an arm, gradually rise towards the ceiling. This was repeated at my request.

I then rose from my seat and closed the window, to secure greater darkness. On resuming my place, I took care to hold Madame Paladino's right hand again and to feel her right foot. We had not to wait many minutes before the phenomena again commenced. What felt like a soft warm hand caressed my right cheek. This was on the side furthest away from the medium. We then felt a rough object stroking our hands on the table. On procuring a light we found that the wooden brush with which I had nailed the string of the cabinet, and which I had placed on one side, had been brought upon the table and placed on our hands.

I would point out that at this remarkable séance the help of a confederate was out of the question, as the phenomena occurred at an hotel, in our own private room; for this reason, also, the results could not have been produced by any secret apparatus. When Madame Paladino arrived at the hotel I helped her to divest herself of her jacket, and I then noticed that she wore an ordinary tight-fitting dress. After the séance was over I also assisted her to put on her jacket.

I was on my guard from the beginning of the séance against what is known as the 'substitution of hands' trick, and I am convinced that this was not resorted to. It should also be borne in mind that the phenomena took place on both sides of the medium equally, and also at a distance in front of her, when I held both her hands myself; and it was quite impossible for her to produce the very striking phenomena which we witnessed with her feet.

W. W. BAGGALLY.

THE MISSION OF SPIRITUALISM.

A public conference on Spiritualism has been held recently (November 12th) at Liège.

M. Léon Denis was the principal speaker. In the course of his remarks he pointed out the fact that the spiritualistic phenomena of the last fifty years had come as a much-needed testimony to life beyond the grave, to an age deeply entangled in the meshes of materialism, and after alluding to the well-authenticated facts and the great names which might be adduced in support of the reality of the phenomena, he continued: 'That which we have chiefly to deplore is the frivolity with which some take up spiritistic investigation, and enter upon these experiences. This attitude of mind prevents higher progress and produces the frequent vulgarities of the séance room. Let me urge upon you an attitude of serious reflection; when you would commune with the invisible beings who surround you, cultivate feelings of tenderness and sincerity. Then you will be at times surprised by the elevated and impressive character of the communications, and you will be conscious of inspirations of humility and kindness, like invisible breaths, giving you a foretaste of heavenly life. . . The chief hindrance to the spread of our philosophy is the lack of courage among investigators and this spirit of levity. Many scholars pursue the study secretly. . . But, as I said before, it is the English and Americans who have, by their long and patient research, obtained the best results in psychical experiments and study. . . If we recognise such great success on the other side of the Channel, let us apply ourselves to overcome hesitation and to bring greater unity and continuity into our efforts at research. Do not let us remain stationary whilst others are advancing. In the presence of manifold demoralising influences, the vice of alcoholism, and the frequency of suicide, it behoves us to plant our feet firmly upon the rock of truth and face loyally our duty. With the consecration of our spiritual philosophy upon us, let us seek to raise the masses who care nothing for life's great responsibilities, counteracting the gravitation which drags them to the earth. The popular mind must re-adjust itself; it needs a new outlook and a truer estimate of the vast realities which experience reveals to us, concerning life and death; these will supply the incentive to new and far-reaching efforts after perfection.'

I now deal with the letter purporting to be automatically written by C. It extended, as I said, to eight pages of note-paper, and was by no means well-written, the caligraphy being sprawly and irregular, quite unlike that of the deceased, while the signature, which in earth life was very characteristic, was not reproduced. On the other hand, the internal evidence was (to me) very strong. So far as known to me the clairvoyante may have heard of the name of this gentleman, but of his professional career and surroundings she knew absolutely nothing. The epistle is headed 'The Other World,' and the writer begins by expressing his regret that he knew nothing of Spiritualism in earth life, and his admiration of the gift of automatic writing possessed by the clairvoyante.

He tells me the distance he lived from town at the date of his demise, which was absolutely correct, and speaks of the severe jolting he got in the train while returning from town on the evening on which he passed away, which made him squeamish; but nothing serious was felt by him till after dinner, when, in the library, he suddenly suffered agonising pain, which culminated in death just as the servant came in with coffee. He mentions that in 1896 (which was also correct) a local disease, from which he had been suffering for some time, compelled him to relinquish his profession, and of which he was certainly a most distinguished member. He speaks of often seeing two of his former colleagues who are still on earth, and he alludes to certain events occurring in August after he passed on, and which shows that he still takes a keen interest in the circle in which he lived when on earth. He gives me some details of a certain litigation from the town of P., with which he was closely connected, and as to which suit he now appears to recant the views as to the dishonesty of one of the parties to the action which he at one time held, and mentions some personal characteristics of one of the defendants (the chief magistrate), and that Mr. G. (the old solicitor referred to in my last article), who appeared to be with him when writing the message, had also connection with the case as agent for one of the defendants, and Mr. G. had held similar opinions to those formerly entertained by himself; and after thanking the writer for her kindness, bids me an affectionate farewell, saying, in conclusion: 'Spiritualism is unknown at I., no use telling'; meaning that at the mansion at which he passed on, and where his relatives who survived are still living, there was no knowledge of Spiritualism and no use telling them.

The aggravating thing about the message was that the most important test in it, the reference about the litigation, was so vague that it was impossible for me to verify it, as I only got the *locus* from whence the action was derived and the position (chief magistrate) and name of one of the parties; while the year of the trial and all other details (except that my old friend G. was connected therewith as agent) were not given. I at once informed the clairvoyante that she must, if possible, get these important details from her control, the doctor, the next time he wrote me, if it was at all likely for him to be able to give them. In about a week afterwards the clairvoyante told me the control had informed her that the case was tried in 1893, and in a letter subsequently written by him to me a postscript was added, giving two names and a certain date in February, 1893, as that on which some important proceedings in the action were in progress. A careful search was thereafter made by me in the newspapers of that date; the law reports were also diligently scanned for the same period, and not the slightest trace of the litigation mentioned by C., or of the names of the suitors given by the doctor, could be found. I therefore became convinced, either (1) that a mistake had occurred as to the date, or (2) that the trial and decision had never been reported, and I was waiting till I could get another opportunity of communicating

either with C. or the spirit doctor on the subject, when, by one of those strange yet simple events which often happen, I received the information wanted from a very unexpected quarter. To narrate this, however, will require a short and concluding chapter.

(To be continued.)

THE VALUE OF PHYSICAL PHENOMENA.

I have been very much interested in Mr. Thurstan's rejoinder to Mr. Burrows in the issue of 'LIGHT,' of November 11th. There has been so much said and written lately, in a spirit of criticism and condemnation, of the physical manifestations, that it has seemed to me time for someone to come to the defence. What Mr. Thurstan says is true—that the physical séance does not claim to be, on the one hand, an exalted religious service, or, on the other, a refined social entertainment, or even a means of close converse with the other world. But it is, for one thing, a means of calling the attention of the material, sceptical mind to the fact of the existence of a power not controlled by any law known to material science.

I am strongly reminded of an experience of my own in the early days of my investigation of Spiritualism. An acquaintance of mine, a prominent lawyer in Washington, a materialist, had been convinced of the truth of Spiritualism through a series of physical manifestations which he had been persuaded to investigate. He had, in fact, become very much interested in this class of manifestations. I said to him one day, 'How is it that you are so much interested in the physical manifestations? They seem to me crude and uninteresting.' 'Ah, but you see,' he said, 'nothing takes hold of a sceptical mind such as mine was, so much as the positive demonstration of an occult force, unknown to us, acting outside the influence of a known physical law. When I see a solid body moved without human contact, when I see matter pass through matter by the operation of such a law, I know there is something at work outside the laws that govern matter. I should never have been a convert to Spiritualism through any philosophical teachings or fine-spun spiritual theories, and I believe the same to be true of the majority of sceptical minds.'

It seems to me that anyone ought to see at a glance that the manifestation of spirit power at Hydesville, which started the most important movement of the present century, could never have attracted the attention of the world as it did by any other means than physical manifestations; and the rapidity with which it spread from hamlet to hamlet, village to village, and city to city, throughout the length and breadth of the country, was accomplished by means of these manifestations; and, in spite of its crudities, and the ignorance and lowly station of its messengers, in fifty years it has encircled the globe, numbering its converts by millions. It was started by, and for years its propelling force was, the physical manifestations.

It is my opinion that Spiritualists, in their eagerness to become an organised cult, should not forget that they owe their origin to this phase which is now so often ignored, and which it has become the fashion to deplore and criticise.

Mr. Burrows expressed the opinion that it was enough to make angels weep to think of spirits engaging in such undignified manifestations. Everything depends upon the point of view. The message of glad tidings that the dead are still living and are able to manifest their continued interest in us and our welfare, is a very proper subject for rejoicing by both men and angels. To be sure, the moving of a toy tambourine of itself is a trifling manifestation; but the demonstration by this method, or any similar one, of the presence of departed spirits is a matter of transcendent importance. Years ago, I was well acquainted with Mrs. Young, a very powerful physical medium. It was she whose séances at the White House convinced President Lincoln of the truth of Spiritualism. She sat by the piano, and placed the tips of her fingers underneath the ledge at the end of the instrument, and straightway it seemed imbued with life. It would move in accordance with the request of anyone present. A prominent Episcopalian minister, who was very

sceptical, at that time residing in Brooklyn, said in reply to my description of the phenomena occurring through Mrs. Young: 'I would very much like to see such manifestations,' with a gesture which showed that he felt sure that no such manifestations ever took place. I said in reply that I would invite Mrs. Young to my house, and give him an opportunity to witness the manifestations; he asked the privilege of bringing some of his friends also. It must be remembered that Mrs. Young had never been to my house before and had no acquaintance there but myself, and hence there was no possibility of her having any confederate. I arranged for her to come and for the minister to meet her. Four gentlemen seated themselves upon the piano; and to show that there was no pressure exerted on the instrument, Mrs. Young held an egg between each hand and the piano. At once the piano began to move, and then was raised entirely off the floor, and my friend was able to see under its legs. Another signal illustration of great power was the cracking of an English walnut, which was placed on the floor and gently tapped by one of the legs of the piano; when not sufficiently cracked, the request was made that it needed more, and the nut was sufficiently cracked but not crushed. My friend's face was a study. He was completely nonplussed, and unable to give any explanation.

To my mind, it was as undignified to move the piano and to crack the nut as it was to move a toy tambourine; but, as before said, the manifestation of such a power, outside of any known natural law, was not undignified and was of the intensest interest; and it made more impression upon my most sceptical friend than all the philosophy that could have been advanced by Spiritualists and Theosophists combined.

Dyker Heights,

Borough of Brooklyn, N.Y.

HELEN DENSMORE.

TO BEETHOVEN—IN SPIRIT LAND.

O! giant-hearted spirit, God-touched Soul!
Divinely dowered with the gift to reach
The inner springs of being, and to teach
A wordless language, whose symphonic roll
Broods o'er the heart, as moonlight o'er the sea,
Unfolding ever some sweet mystery.

O! wondrous power—to create at will,
To finely fashion, out of thine own brain,
A world of pleasure, or a world of pain;
With passionate emotion so to thrill
The human heart, that it doth throb again,
In grateful thanks for each harmonious strain.

O! Master-hand, by whose dear guidance true,
We rise to Heaven's gate on wings of sound,
Or taste of some sweet sorrow, haloed round
With quiet trust in some wise end in view:
Thy music's secret lies with God alone!
Thou art His gift to us—God's undertone.

R. O.

NEW PUBLICATIONS RECEIVED.

- 'The Lyceum Banner,' for December. London: J. J. Morse, 26, Osnaburgh-street, Euston-road, N.W. Price 1d.
- 'Prabuddha Bharata; or, Awakened, India.' Mayavati Kumaon (Himalayas), India. Price 4d.
- 'On Both Sides of the Line.' A novel. By PHIL MARIL. London: George Redway. Price 3s. 6d. net.
- 'A Study of Elizabeth Barrett Browning.' By LILIAN WHITING. London: Gay & Bird, 22, Bedford-street, W.C. Price 3s. 6d. net.
- 'The Mastery of Fate.' Vol. II. By P. BRAUN, Ph.D. European agent: Geo. Osbond, Scintor House, Devonport, Devon. Price 2s. 3d.
- 'The Square of Sevens.' An Authoritative System of Cartomancy. By E. IRENEUS STEVENSON. London: G. Redway. Price 2s. 6d. net.
- 'The Oneida Community.' A Record of an Attempt to Carry Out the Principles of Christian Unselfishness and Scientific Race-Improvement. By ALLAN EASTLAKE. London: George Redway. Price 2s. 6d. net.
- 'Symbolism of the East and West.' By MRS. MURRAY-AYNSLEY. With an Introduction by SIR GEORGE C. M. BIRDWOOD, M.D., K.C.I.E., C.S.I., LL.D. With plates and other illustrations. London: George Redway, 9, Hart-street, Bloomsbury, W.C. Price £1 1s. net.

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EDITOR E. DAWSON ROGERS.

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APPLICATIONS by Members and Associates of the London Spiritualist Alliance, Ltd., for the loan of books from the Alliance Library should be addressed to the Librarian, Mr. B. D. Godfrey, Office of the Alliance, 110, St. Martin's-lane W.C.

'LIGHT' may also be obtained from E. W. ALLEN, 4, Ave Maria-lane, London, and all Booksellers.

EGYPTIAN MAGIC.

Dr. Wallis Budge's new work on 'Egyptian Magic' (Kegan Paul and Co.) is excitingly interesting to all students of psychical subjects. Its variety of topics, its extraordinary stories, its beautifully executed illustrations, and the light it sheds on a veritable jungle of traditions and practices, make it a very readable as well as an instructively learned book. We would especially cite the curious description of the mummification of a body, in chapter VI., and its occult significances according to the Ritual of Embalment, as an admirable specimen of learned criticism and popular exposition.

It is important to bear in mind that Magic formed a very vital part of the Religion of Egypt. Behind the great central fact of Embalming itself, there were profound and subtle magical significations. One might say that, not only was Magic as a Ritual and an Art intensely real to the ancient Egyptians, but it was universal. It entered into every crevice of human life, and followed the departed closely after death. It was like an atmosphere in which they lived and moved and had their being. Unbelief and freethought were almost unknown.

Go back as far as we will in the history of that mysterious land and people, we ever find this subtle influence of Magic palpitating beyond us. It is older in Egypt than the belief in God. It belongs to the far away time, 'predynastic and prehistoric,' when the Egyptians believed that 'the earth, and the underworld, and the air, and the sky, were peopled with countless beings, visible and invisible, which were held to be friendly or unfriendly to man according as the operations of nature, which they were supposed to direct, were favourable or unfavourable to him.' These beings were supposed to resemble man in their passions and weaknesses, 'and the chief object of Magic was to give man the pre-eminence over such beings.' Offerings, cajolery and flattery were deemed useful, but amulets, words of power, or magical formulas, figures and pictures seem to have been most relied upon, to win good-will or avert malice.

The power of these charms and incantations was thought to be efficacious beyond all limits, both for this and the future life. Beyond their religious uses, they were enormously resorted to for what we should call 'secular' and not always blameless ends. They were in truth largely used for wreaking vengeance on those who were regarded as enemies, especially in the use of wax figures and pictures of persons whose injury or destruction was desired. Even the weather was thought to be controllable, and fine clear

days secured, by burning a picture and a wax figure of the monstrous spirit-assailant of the Sun-god: and the Rubric which gives the necessary directions 'describes the performance of the ceremony as a meritorious act.' Enchanted oils, the use of 'words of power,' and amulets, in immense variety, entered very largely into the apparatus of the possessor of magical powers.

It is extremely difficult to believe that a faith which entered so thoroughly into every department of life, which served as the base of a Religion that never loosed its hold of its devotees, and which persisted through practically uncountable centuries, had nothing in it. In fact, such a conclusion would be absurd. How far hypnotic suggestion, will-power and spirit-action may account for the results which alone could keep alive such a faith, it is impossible to say. In our judgment, spirit-action had a great deal to do with the practice of Magic, which was probably a compound of spirit-intercourse, religious fanaticism, self-suggestion, and gloomy superstition relieved by childlike credulity. But even all these, however blended, will not account for the astounding stories told by Dr. Budge, which can only be explained on the supposition that the human instincts and emotions which have created Westminster Abbey, Mudie's Library, Smith's bookstalls, Rudyard Kipling, the London Evening papers, and the Chamber of Horrors, had to find vent in other ways, say, 5,000 years ago.

That spirit-intercourse will largely account for much that is called 'Magic' may be inferred from the fact that the living never ceased their connection with the so-called 'dead.' It was universally believed, with an intensity we know very little about, that the spirits of the departed were in close connection with, and even dependence upon, the earth, and that it was necessary to help them by doing many necessary things for them, by charms, recitations, pictures and prayers. The ways in which the 'dead' could be helped by the living could scarcely be set forth in detail. They never ended. And the spirit-people who passed on, believing that, would certainly be constrained to go on believing it. The result of that would probably be the near presence of multitudes of earth-bound spirits. As we have indicated, the imperative and intensely prized process of mummification would also greatly tend to promote that result; and the belief in the power of charms, on both sides, would account for a great deal of so-called 'Magic.' We cite one instance from the Book of the Dead, given by Dr. Budge, as a fair specimen of multitudes of similar performances in aid of the dead:—

Chapter CLXIII. of the Book of the Dead was written to prevent the body of a man mouldering away in the underworld, and to deliver him from the souls which were so unfortunate as to be shut in the various places thereof, but in order to make it thoroughly efficacious it was ordered to be recited over three pictures: (1) a serpent with legs, having a disk and two horns upon its head; (2) an *utchat*, or Eye of Horns, 'in the pupil of which shall be a figure of the God of the lifted hand, with the face of a divine soul, and having plumes and a back like a hawk'; (3) an *utchat*, or Eye of Horns, 'in the pupil of which there shall be a figure of the God of the lifted hand with the face of the Goddess Neith, and having plumes and a back like a hawk.' If these things be done for the deceased 'he shall not be turned back at any gate of the underworld, he shall eat, and drink, and perform the natural functions of his body as he did when he was upon earth; and none shall rise up to cry out against him; and he shall be protected from the hands of the enemy for ever and ever.'

We now want a third volume, to show the influence of Egyptian beliefs and practices upon Judaism and

Christianity. Dr. Budge very briefly mentions this, and in a way to stimulate something more than curiosity. We have Bible warrant for the statement (Acts vii. 22) that Moses was learned in all the wisdom of the Egyptians, and was mighty in word and deed (in magic 'words of power' and results?), and ancient Egyptian records, far older than Moses, relate how a serpent could be turned into a rod, and back again into a serpent, how waters could be made to roll away and return, and how a magic rod could do all that Moses is said to have done. The story of the rolling back of water is especially ancient. It is found in a document going back to 3,800 B.C. This venerable record could not have been borrowed from Moses. 'On the other hand,' says Dr. Budge, 'Moses' miracle may well have some connection with that of Tchatchaem-ānkh.'

But the influence of Egyptian beliefs and practices upon Christianity is far more important; and they are real enough, and Dr. Budge admits it. Many of them, he says, were adopted by the Egyptian converts to Christianity, or Copts. A promising subject! Let us hope that Dr. Budge will give us a fully developed study of survivals of Egyptian Magic in English Christianity.

A QUESTION AND ANSWER DEPARTMENT.

From time to time a number of letters reach us from perplexed investigators who are unable to account for their experiences or are at a loss to know how to proceed with their inquiries. These letters cannot be dealt with under the heading of 'To Correspondents,' and when answered privately entail considerable labour upon our part, much of which we might well be spared. There arise, moreover, in the minds of Spiritualists and students of psychic phenomena many questions which could be responded to if they were published, but which, for want of such publication, remain unsolved. We purpose, therefore, with the New Year, to commence a 'Question and Answer' department, in which we shall publish such questions as are likely to prove of general interest to our readers. The questions must be brief, and should chiefly relate to mediumship, phenomena, personal experiences, and the development and exercise of psychic powers generally. The questions will be numbered, and the answers will either be given at the same time, or we may solicit replies from our readers, in which case they will necessarily be deferred to a subsequent date. We trust that this department will prove useful and not be allowed to lapse for want of inquiries. We shall, of course, reserve the right to publish only such questions as are likely to prove interesting and helpful to our readers, and to withhold such as are of a controversial or otherwise undesirable character.

MRS. BRITTEN'S AUTOBIOGRAPHY.

Mrs. Emma Hardinge Britten has left a large number of manuscripts which her sister, Mrs. Wilkinson, with the assistance of a friend, is busily preparing for the press. A suggestion has been made that the publication of Mrs. Britten's autobiography as a memorial of her inestimable services to Spiritualism would be a fitting recognition of her life work, and we are pleased to learn that an effort is to be made to carry out that suggestion at an early date. We hope to be able to make a more definite announcement very shortly.

THE LYCEUM BANNER for December completes the ninth volume of that useful monthly journal, and we congratulate the editors, Mr. and Miss Morse, upon its steady improvement both in its contents and circulation. The 'New Year's Number' for January will be an especially attractive one, containing many features of interest, including a free copy of a new paper, to be edited by Mr. J. J. Morse, entitled 'The Spiritual Review,' which should be a welcome addition to the literature of the movement.

MUSICIANS AS SPIRITUALISTS.

Of all arts music is the one that makes the subtlest appeal to our feelings, and the only art that can express those thoughts that 'lie too deep for tears.'

Many theories have been put forward to account for the extraordinary power of music. Some say that our remotest ancestors used simple sounds of varying pitch and modulations as their 'speech,' and it is a well-known fact that savages of to-day use a much greater variety of pitch when speaking than do civilized nations, though even civilized people always 'sing a little song' when talking, as anyone with a musical ear can soon discover. It cannot be said any longer that the art of music is in its infancy—it may now be called a well-grown child.

To realise how quick has been its growth, one has only to think that fifty years separate Haydn's works from those of Wagner, and to consider the immense difference in the 'language' (or mode of utterance) of these two composers. Goethe once said of Art, that in it there were no masters, 'perhaps, however, forerunners and presentiments.' How rich has been this century in 'forerunners,' and what absorbing 'presentiments' they offer us!

This brings me to the subject of musicians as Spiritualists. Let us take three representative composers of this century—Chopin, Schumann, and Wagner—and consider them as 'Spiritualists' in the highest sense of that much-abused word. A more sensitive being than Chopin has surely not often visited this earth. He had not that combination of spiritual and material qualities that an artist like Tennyson possessed, (and which gave the latter his splendid balance and level-headedness), but during his short life he spent too much time in the clouds, and, as is often the case with dreamers, he suffered much. So many musicians 'learn in suffering what they teach in song.' Chopin should have taken a little of Peer Gynt's advice,

'A quoi bon méditer ?

Qui marche en trop songeant finit par se heurter
Le front au mur.'

If we believe at all in inspiration, it is not difficult to see what a good subject Chopin was. We can picture him in the twilight seated at his favourite instrument, moulding and creating 'in the astral' (as Theosophists would say) a Nocturne or a Polonaise. It was on one of these occasions, while composing a Polonaise, in which the former glories of the Poles are depicted, that his imagination was so strong that he had a vision of Polish warriors entering his room, who frightened him so much that he ran out of the room by another door. He composed his famous 'Funeral March' one night in Paris, in company with a skeleton which belonged to a friend of his—'a morbid idea,' most people would say. Night seems a favourite time with composers. There are several instances of nocturnal inspiration recorded—Tartini and his Devil Sonata for the violin; or, in modern days, we have Strauss waking up one night with a valse-theme in his head and *faute de mieux* noting it down in pencil on his bed-sheets.

Night inspired Schumann with some of his most beautiful thoughts; witness his 'Night-pieces,' 'In the Night,' 'Dream-Visions,' &c. Schumann was at one time deeply interested in practical Spiritualism. He attended a séance at which, at his request, the Intelligence rapped out the 'tempo' for a movement of one of his symphonies. One morning Schumann astonished his friends by telling them that Mendelssohn (then dead) had given him in the night a divine melody from Heaven. 'Music is an "idea" of the world, wherein the world immediately exhibits its essential nature: in the plastic arts that nature is exhibited through the mediation of cognition'; so says Wagner, who must be classed as one of the greatest thinkers of this or any century, and a man who had a highly-developed intellect. What is intellect? Wagner in a letter to Liszt says that intellect is 'the organ of conceiving external things for the purpose of satisfying the desire of life to the best of one's power.' As the Editor of 'LIGHT' once pointed out, Wagner was indeed a Spiritualist, one who cared about greater things than money-bags or notoriety. It is interesting to know that Wagner frequently composed in a sort of state of trance. When writing his operas he frequently retired alone

to his chamber, and, seating himself in a 'dim, religious light,' would by the power of his will evoke a vision of any character in his opera, and this character would come forward and sing to *him* (or, at any rate, to his mind's ear)—a fact which might, perhaps, be explained on the sub-conscious-self principle. If the inner life of any other great composer be examined, I have no doubt that similar characteristics will be found. Music, the youngest of all arts, will, we trust, always remain young, as one of the chief reasons why we like her is that she has the power of annihilating that demon 'Tempus,' the 'edax rerum.' When listening to fine music, we lose all consciousness of time, and get a glimpse of eternity. Some people are fond of saying, 'There is no time *like* the present,' but Music says, 'There is no time *but* the present.'

P. M. G.

A MATERIALISATION IDENTIFIED.

About five years ago I had my first experience in materialisations, with Mr. Williams as medium. Then, one of the faces—male—which presented itself especially to me, looked so waxen, its features were so immobile, and its eyes so glassy, that I could not help the suspicion that it, at least—whatever the others might have been—was a mask. This suspicion was strengthened by my not being able to identify the features with those of anyone I had known, although, in the background of my mind—so to speak—I seemed to have a hazy consciousness that they were not wholly unfamiliar.

As a matter of course, I said nothing to Mr. Williams about my suspicions; indeed, I only mentioned them vaguely to the friends who had been present at the séance, and I did not come into contact with the medium again for two years. Then I attended a series of séances he gave at the house of an acquaintance, with an entirely different circle from that I had sat with before.

At the second of these séances at which I was present, the same face which I had seen two years before presented itself to me again, and whilst I was thinking, 'That is the same mask I saw before,' to my utter astonishment the lips moved and I heard a voice saying, 'Good evening.' It seemed as if the personality had divined my suspicions and had taken this very pertinent way to convince me that they were unfounded. This is the only time I have heard a voice from any of the materialisations, coming specially to me, given through Mr. Williams.

Still I only had the same hazy feeling that, possibly, I had seen the face when it was in earth life. For a time I bore it in mind and tried to identify it, but failed, and the incident has, for long past, only recurred to me when I have been talking of my spiritualistic experiences.

But, during the last few weeks, since Mrs. Corner has been giving séances with me, this incident has continually obtruded itself upon me, and also—and, as it has seemed, very strangely—I have been led to think frequently of a man-servant who was very kind to and fond of me in my earliest childhood. I could not have been more than four or five years of age when he left, and I do not remember having thought of him for very many years. I had almost forgotten his existence—I had quite forgotten his name. But this latter has come back to me during the last weeks, and I am now satisfied that the features of that face were his, as I have lately been able to recall them.

Now, at the first séance here Mrs. Corner's controls re-monstrated with some spirits who, they said, were trying to use the power to materialise—a thing which could not be allowed. Does it not seem probable that this man has availed himself of Mrs. Corner's influence to bring himself into contact with me again, and, not being allowed to materialise, has yet succeeded at last, by insistence and persistence, in impressing me with his identity?

The whole incident seems both touching and suggestive, and therefore I make it known.

MARY MACK WALL.

MR. HERBERT BURROWS.—We learn with much regret that Mr. Herbert Burrows is still too unwell to write his promised rejoinder to Mr. Thurstan and others.

ANSWERS TO QUESTIONS.

By 'TIEN'; THROUGH THE MEDIUMSHIP OF MR. J. J. MORSE.

(Continued from page 585.)

QUESTION: 'Have you any blind people in your world? And how is it that people who are born blind here have no faculty of clairvoyance, and according to psychologists, have no sense of sight even in their dreams?'

ANSWER: 'Mentally blind people we have in abundance. Personally blind people we have not. Now this question of blindness is an exceedingly interesting one. The fundamental proposition is that you, as an entity, are a self-conscious entity enclosed within an organisation. Whatever are the faculties of that organisation and their possibilities, you are absolutely limited to the highest result those faculties are capable of producing. If any one of those faculties has been marred in the making, or injured after creation, then are you limited to the result of that failure or injury, and you cannot in that direction go beyond it. Suppose it is the optical apparatus that is injured—the eye with its consequent and related nerves. Suppose there is some aberration in Nature's operations, so that the eye does not fulfil the normal function, then while you are confined within that organisation you are absolutely limited to darkness. "But," you say, "the man has a spiritual eye." Yes, he *has* a spiritual eye; but it has not been unfolded. The possibility of its completion has been marred. It is an imperfect eye, and hence he has no means of visually relating himself either to the objective or subjective life in which he is living. But he dies. Does he continue blind? Certainly not. The inner organism is a higher organism; it has greater potentialities. It was an imperfect, not a destroyed vision. When the blind person enters into the spiritual world he becomes very much like a patient who has to be treated at a hospital for some disorder of the eye. He has to become gradually accustomed to the light and the objects around him, and much will depend upon his mental and moral state as to the rapidity with which the eye will adjust itself to the new conditions. We are speaking of the case of a person who has been born blind, but in the case of people who have become blind after birth and who have had some experience of physical sight, the infirmity does not, as a rule, react upon the spiritual organism. So there is no danger, whether you are born blind or become blind, that you will remain so when you have passed into the next life.

The remainder of the replies are given in a condensed form, in order that they may all be dealt with here.

The next question submitted was in the following terms: 'What in the opinion of "Tien" would be the next best step for London Spiritualists to take with the object of advancing the cause of Spiritualism? Would he hope most from a Psychical Institute as has been talked about, or from the establishment of a Chair of Psychology at the University?'

In the course of his reply, the control said that while he appreciated the compliment conveyed by the question, the complexity of the elements involved in the problem were appalling. London Spiritualists, as a concrete body, represented such an aggregation of diverse mentalities—the emotional and the intellectual, the rigidly scientific and the absolutely careless—that the task proposed would be one in comparison with which the labours of Hercules would seem small. He certainly did not think that Spiritualists had yet attained sufficient knowledge of psychical science to warrant the establishment of a Chair of Psychology. As to a Psychical Institute, he ventured to say that every spiritual circle should be the local centre of a Psychical Institute. It should never be forgotten that the unit of the spiritualistic movement was the domestic circle. A Psychical Institute would only be useful and profitable when the collective results of the units of the spiritual movement—the circles—had been correctly tabulated and considered. Then when there was a consensus of absolute knowledge, the Psychical Institute might come to elaborate laws and methods; but the whole success of the building up of a psychological science was bound up with the investigations carried on in the home domestic circle.

In considering the question, too, it was to be remembered that mediums were human beings; they were sensitives, and as a rule they were not blessed with the highest development of intelligence or the most of educational advantages. They were sensitive people, and a professorial chair would simply 'drive the few wits some of them have out of their heads.' A Psychical Institute would seem to them very much like a 'Star Chamber' or the dungeons of the Inquisition. It was a known experience that all phases of phenomena had a distinct relationship for their success to the mental equanimity of the mediums. To start by frightening them would tend to drive away all chance of obtaining good results, whereas if domestic circles were held, not only for the purpose of obtaining communications from departed friends (which was legitimate enough), but for careful research into the laws governing mediumship and the conditions most favourable to phenomena, and careful and accurate records were kept, then, in course of time, they might accumulate a vast fund of data that could be collated and reduced to order. In this way they might arrive eventually at the possibility of a Psychical Institute and a Chair of Psychology, and thus lay the foundation of a veritable science of psychology.

The next question had reference to the possibility of the psychic body of the medium being employed in cases of materialisation, the questioner desiring to know whether the medium's psychic form was not frequently used for the purpose, and what in such cases became of the mentality of the medium.

In reply, the control said that in all cases where the double of the medium was used for the purpose of presenting a materialised form, the mentality of the medium 'stayed at home.' It was not taken out of the body of the medium, since the personal spirit—the actual consciousness of the man—was not removed when the psychical presentation of himself was detached. As to the frequency of such a process in materialisations, it was, as a matter of fact, very rarely resorted to.

Dealing next with an inquiry as to the best method of developing clairvoyance by purely personal methods, 'Tien' said: 'The idea is commendable, the desire legitimate, but at the same time the cultivation of the end in view may prove disastrous. Very few have the necessary self-restraint that is so eminently necessary in such cases. The faculty may be developed, vision become open and conscious, and you may be walking amid celestial glories and divine realities, and become so absorbed in the contemplation of such things that you will gradually recede from your material interests, and thus, rendered unfit for the performance of the tasks of the world, you will become a degenerate of the worst sort—a psychical degenerate—and the result will be disastrous to you. If you have the strength of mind to restrain the exercise of this faculty within proper and legitimate bounds, and never to allow it to intrude on the practical interests of the world, then you are such a person as may cultivate the faculty.'

Proceeding, the lecturer said that the simplest way, and a very efficacious one, was for the would-be clairvoyant to retire to the solitude of his room, say, at the very earliest an hour after a meal, if two hours later all the better. He should endeavour to feel at peace with all the world, a harmonious mental condition the attainment of which would probably occupy him some four or five times. Until the experimenter could get himself into this state of equanimity, however, there was not the slightest chance of the faculty expressing itself. He should be in a condition of perfect health and harmony of body, mind, and spirit, before he could begin to develop the faculty.

When he had succeeded in establishing the required conditions he should take an ordinary glass—one with a foot to it for preference—and fill it with clear water. He should next take a piece of black or purple material, and mass it up around the glass so as to cut off the direct ways of the light, raising it somewhat higher than the glass, and elevating the whole so that the glass of water comes nearly before his eyes. He should then sit and gaze steadily into the water for about fifteen minutes at the first. Probably after a time the eyes would water and become painful, but this should

not deter the earnest experimenter. In such a case the eyes should under no circumstance be rubbed. Immersing the face in a basin of cold water, opening the eyes under the water for a few seconds and afterwards pressing them dry with a smooth towel, would bring relief.

After a time the experimenter would begin to see stars, clouds, bars of light, or curious colours, apparently in the glass of water (although, as a matter of fact, they would not be there). When these phenomena were observed, the aspirant might congratulate himself that his psychical sight had begun to manifest itself. He should then determine to see some particular thing, and when he had succeeded in 'visualising' it, he should endeavour to project the image into the glass of water. If he could do this it was a further evidence of the power of his psychical faculty, and after a time he need not determine what he would see but could wait patiently to see what came.

Next came a question as to whether special arrangements were made on the spirit side for the reception of children on their leaving this world, and also what provision was made for their future guidance and education. The questioner wished to know, too, if there were any children in the spirit world who had not been born in this or some other physical world.

The lecturer replied that in many cases special provision was made, since, of course, parents often preceded their children, and brothers and sisters went before other members of the same family. These departed ones having, to a greater or less extent, a knowledge of the condition of their families on earth, would be apprised of any impending transition across the borders, and in such cases would be in attendance to receive and welcome the little strangers. But there were, alas! hundreds of thousands of children born into the material world whom those responsible for their existence were very sorry to see, and unfortunately these cases could not be confined to any class of human society. Many of these children were neglected affectionally and physically; and, starved in soul and body, they died. But that there should be any doubt regarding the provision made for such poor waifs in spirit life betrayed a sad lack of appreciation of the possibilities of that life. Even on the earth there were societies for the protection of children and young persons. The other world was a better world than this—the people there took a larger and more intelligent view of life. It was a poor compliment to pay them, to suppose that they, knowing of the unutterable misery of a large proportion of civilised countries—and uncivilised, too—should make no effort to alleviate that misery. 'You may take it from us,' said the speaker, 'that there are innumerable agencies—brotherhoods and sisterhoods—engaged in superintending the entrance of these waifs and strays of humanity into spirit life, taking them away from the contaminating influences of the world in which they had been living, and conveying them to institutions—nurseries, in fact—where they can be spiritually cleansed and strengthened. Such institutions are practically innumerable, and their work covers all the cases to which reference has been made.' He (the control) knew of no children in the spirit world who had never been born in this or some other planet.

Answering an inquiry regarding the period of rest and sleep needed by those who pass into spirit life after a long and serious illness, the control said that such sleep was at first a sleep of entire unconsciousness, but in its later stages, when the spiritual and mental forces began to assert their vigorousness, it became a sleep of pleasant fancies and happy dreams. It was a recuperating sleep and a consequence of the mental exhaustion suffered by the individual through a long-continued course of physical depletion.

Dealing next with the question of water-finding, and the nature of the faculty employed, the lecturer said it was entirely a phase of psychometry, and was due to a predominance of certain physical elements in the organisation of the individual, which elements were found in their complements in the soil beneath that individual's feet. The results were due to a sympathetic correspondence between the two.

'Is it possible,' the next question ran, 'that a man can lead a life so bad on this earth that at death the spiritual

body is so small that it simply goes out and returns to the source of life?'

In reply, the lecturer said: 'We have never met with such a case, and we hardly think God and Nature would go to the trouble of making a man that would show such an abortive result to their labours.'

The next question dealt with reincarnation. Was it true, as it had been asserted by some on the other side, that no finite soul is incarnated on this earth against its wish?

'Perfectly true,' rejoined 'Tien,' 'and it is also true that, so far as we know, no departed soul has ever been reincarnated because of its wish.'

Replying to an inquiry as to whether the spread of Spiritualism would have an effect upon the Churches, the speaker said one might remodel the question and ask what *had* been the effect of Spiritualism on the Churches? From a merely cursory examination of the doctrines, the ideas, and the sentiments regarding immortality which prevailed in the Christian Church a generation or so ago, and of those which prevail to-day, a very clear idea could be obtained of the influence which Spiritualism had exercised on the Christian faith. When its present-day doctrines were compared with the teachings of the spirit world during the past fifty years, the observer could not fail to be struck by the curious similarity between them. The influence which Spiritualism had exercised upon the enlightened religious thought of the nineteenth century had virtually been to revolutionise it, or at least to inspire it to a loftier outlook and a clearer comprehension of God, Man, and Immortality.

In considering the question whether the progress of the spirit is retarded by its returning to earth, the control said that everything depended upon the reason for that return. If it came back to gratify earthly ambitions and appetites, then such a return would have a retarding effect; but if, on the other hand, it returned to do good or right some wrong, then the motive would react beneficially upon the spirit.

A very old problem came to light in a question regarding the condition of the soul prior to its incarnation in the individual form. The lecturer, in replying, said: 'There are some things we frankly admit that we do not know. All we know—or perhaps we should say, all we think we know—is that the human soul is the consciousness of God individualised in man. What the consciousness of God is we do not know. The finite cannot comprehend the character of the infinite. It can only judge of that by its manifestation through forms that the finite is capable of cognising.'

The next question was, 'Is the time coming when those who have passed over can appear without the aid of mediums, as Christ did after His death?'

'Tien' replied that it was an open question whether, if the disciples of Jesus had not been present on the occasion referred to, He would have been able to appear. Admitting the correctness of the history, undoubtedly there were present certain elements which to-day would be called mediumistic, which rendered it possible for Jesus to manifest Himself. It was not to be expected that spirits would ever be able to appear without the aid of a medium, although a time would surely come when men would know enough of mediumship to eliminate all its undesirable features and to have its functions entirely under the control of the best conditions available.

In dealing with the next question, the lecturer said that the fact that unknown spirits visited a certain circle, while the departed friends and relatives of the sitters seldom manifested their presence, might be explained in a variety of ways. A séance, for instance, that was not absolutely private would be open to all sorts of strangers, both spiritual and material. Again, the very anxiety of the sitters to receive communications from their friends might be a repelling cause. Or it might be, on the other hand, that the spirit friends themselves were so anxious to communicate that the perturbation thus set up rendered their efforts entirely ineffectual. Another reason might be found in the fact that many people pass into the next life with a very distinct and rooted objection to the idea that there is any communication possible

between the living and the dead. Others who wished to communicate might possibly fail in finding a medium, or having found one, lack the ability to utilise the instrument in such a way as to express themselves or even demonstrate their presence. Failing to answer to the tests imposed by the sitters, spirits and medium alike were often condemned as worthless or unreliable by the unthinking, who were, of course, utterly ignorant of the difficulties and limitations of the returning spirit.

Replying to an inquiry as to whether there is retrogression in the next life, the control answered in the affirmative. Man in the next world could deteriorate and apparently become very much worse than he was in this world. Every human being had a certain amount of what might be called 'original sin,' the inherited tendencies from parents and ancestors. This inheritance had to be exhausted, and where it was not outworked during life, it sometimes had to be got rid of in the next world under conditions that seemed to make the individual get worse and worse. But he would never sink so low that he could not ascend again, and in due time he would arise out of his morass of darkness and misery and attain a higher and better position. The moral was that the children of human life should be brought into the world with the healthiest heritage of body, mind, and soul from their progenitors.

'Is it easier for spirits to give information through mediums regarding their earth life, which had been recorded prior to their decease, than if such details had never been written, the medium of course being ignorant of the facts in both cases?'

In reply the control said it would not be easier in the one case than in the other, because in either case it would involve the use of some special set of faculties in the medium. It all depended on the adaptability of the instrument to the end in view. The conveying of arbitrary details was much more difficult than the statement of general principles and truths.

'What happens to the spirits of soldiers killed on the battlefield, or who die of their wounds afterwards?'

In such cases, the control replied, the soldiers were acting under a fierce compulsion, with their minds screwed up to the utmost tension, although, of course, there were cases when, so to speak, there was a sort of mental collapse and a state of fear and terror. But when the soldier fell with his mind inflamed with the lust of battle, his activity and influence did not cease. His mind was not destroyed, and his spirit arose from the battered carcase and found itself amongst its fellows. He hardly realised—so sudden had been the transition—that he was 'dead.' The lust of battle still lingered with him, and he became one of the 'unseen army' that was recruited every time a soldier was killed; and the influence of his mind reacted upon all the soldiers who were receptive to it in the living army he had just quitted. That accounted sometimes for an unexpected outbreak of ferocity in some troop, company, or regiment. On the other hand, it might be that some intelligent soldier who had his own opinion of the justice or injustice of the cause in which he had fought, would stand aside, take no further part in the events occurring, and feel rather amused than otherwise that dying by being shot was such a very simple matter after all.

Replying to a question as to the best method of stopping nocturnal disturbances caused by spirit agency, 'Tien' said that before resorting to measures to drive out the ghosts, it might be worth while trying to find out why they came.

Possibly, in solving that question, the inquirer would find a road by which they could depart. 'If,' said the lecturer, 'you drive out your guests without any explanation from them as to why they visit you, they may be pardoned for feeling hurt. Hold a circle (to use a colloquial phrase), use your planchette, and discover what the visitors want, and whether it is in your power satisfy them. When they have been satisfied they will go. But if they are not amenable to this treatment; if after you have done your best they continue the annoyance, then unite and use your will power; ignore their presence and their phenomena and give them plenty of daylight, plenty of artificial light, plenty of mirth and happiness, produce all conditions the very reverse of those

under which these disturbances have occurred. They will soon grow tired of their sport, and presently withdraw.'

To a question regarding conflicting and untrue messages received on the Ouija board, 'Tien' replied that much depended upon the influence of the present users of the article referred to, and upon the possibility of its having been used by other people. All these, with their psychical influences, might tend to produce disturbing currents that would deflect the messages; and sometimes foolish and even mischievous spirits might enter and pervert the purposes for which the séance was intended.

In the course of his reply to a question concerning the advantages of a vegetarian diet in promoting the psychical powers, the lecturer said, 'We have nothing to say against a man ceasing to eat flesh if he finds it is an advantage to him. But if he ceases to eat flesh in order that he may gain an advantage over someone else who does not abstain from it, then his object is a selfish one. If for the sake of a clear mind and larger opportunities to be of service to his fellows, a man finds it advantageous to cease from any kind of food or drink, then he is right in doing so. Whatever you do, let it be the outcome of the loftiest motives, and not good to yourself only but to the world.'

To a question which reflected upon the generosity of British Spiritualists, 'Tien' replied that in his judgment British Spiritualists were by no means ungenerous. Un-generousness was not a characteristic of the British people as a whole. They occasionally liked to drive a close bargain, and to pay for what they got in proportion to the amount of its value to them, which was, of course, for a commercial nation, a strictly proper proceeding. Yet sometimes their generosity outran their commercial instincts, and their gratitude for benefits received took a munificent form. The work of Spiritualists in this country had been for many years monumental in character, calling forth an expenditure not only of money, but of self-sacrifice, time, strength and devotion, which was in itself conclusive evidence of the generosity of British Spiritualists.

In the course of his reply to this last question, 'Tien' acknowledged a vote of thanks, moved by the President, seconded by Mr. E. W. Wallis, and unanimously passed previously to the reply above recorded.

The proceedings then terminated.

HOW DO THESE THINGS OCCUR ?

I send you a story somewhat similar to the one recorded in 'LIGHT' of the 2nd inst. It is vouched for by a gentleman of high standing in the neighbourhood.

A woman of —, a village of Gloucestershire, whose son was at the war in Natal, awoke one night not long since and called out: 'Who was it that screamed?' There were lodgers in the house, all of whom said they heard nothing. Then she said: 'It was my son's voice—he is killed.' In the next list of the dead appeared the name of her son.

Four other similar cases I have known. Some years ago a Dorsetshire man told me he heard his father's voice one night calling him by name three or four times. By the next post he learned that his father died at the exact time he heard the call.

Another instance of the same description was told me by a very distinguished officer in the Army. One morning his father's butler asked leave to go home, saying his father had died in the night. 'How can you know that?' asked his master. 'Because I saw him last night,' was the answer; and sure enough he had died very suddenly that very night.

The other two cases that have come to my knowledge are much of the same character, and equally well authenticated. How do these things occur?

W. M.

TO CORRESPONDENTS.

A NEW READER.—Thanks. Shall be published.

A. D. (Chili).—Your letter shall have attention. There has been some delay because you addressed it to Duke-street, Adelphi (our old address), instead of to 110, St. Martin's-lane, whither we removed three years ago. How is it you failed to notice the change, seeing that you have 'LIGHT' every week?

LETTERS TO THE EDITOR.

The Editor is not responsible for opinions expressed by correspondents and sometimes publishes what he does not agree with for the purpose of presenting views that may elicit discussion.

'A Very Capable Speaker.'

SIR,—Will you allow me a little space just to draw the attention of London societies and others to the accession of a very capable speaker to our ranks, in the person of Mr. E. Mayo, of Cardiff. Mr. Mayo has been in the past my opponent in public debate, and has sturdily combated Spiritualism, until by mere weight of evidence, with him as with Dr. Alfred R. Wallace, the facts have won. He is a born psychic. I said this two years ago when I first met him. Since joining us his business has been cruelly boycotted by the opponents of Spiritualism. We must stand by him. He is an excellent platform speaker, and would do credit to the best platforms in the Metropolis. I willingly stand to sponsor him. Who will help him now by giving him platform work? He will be heard of in the future, and societies who now assist will be proud of the fact that they helped when assistance was most needed. I mean to see him right along, and will personally arrange a first tour. I ask my London friends to send straight to me their applications for dates, terms, &c.

G. HORATIO BIBBINGS.

51, Hornby-road, Bootle.

How is it Done?

SIR,—Having noticed that you invite accounts of psychical experiences, I have much pleasure in submitting the following incidents to the readers of 'LIGHT.' The facts I can vouch for, but how mediums can obtain the knowledge of past, present, and future events connected with strangers is decidedly puzzling. However, here are the details, and perhaps some of your readers can explain how it is done. At a spiritualist gathering in Nottingham within the last two years, a medium, whom I will call 'Madam,' took a glove from a gentleman who resided near to me. The medium was an entire stranger to the gentleman, Mr. P., who was a personal friend of mine, and I knew that what 'Madam' told him was the truth. She said: 'You have trouble with your throat. When you get home take a spoon and put it over your tongue and you will then be able to see, upon looking into a mirror, that there are white spots or blisters at the back of the throat.' She gave Mr. P. the names of two herbs to gargle his throat with, and then said, 'You have been out of a situation for some time, and are feeling very depressed in consequence.' Turning to Mr. P.'s wife, she told her that she had become so low-spirited that she felt that life was not worth living. 'Do you remember your father's last words?' asked 'Madam'; and then said: 'They were these: "My peace I leave with you."' 'That is true,' Mrs. P. replied. Turning again to Mr. P., the medium said: 'You will hear of a temporary situation in ten days from now, and after a short period of time has elapsed, you will get a permanent situation in London.' I was coming out of my house ten days later, and Mr. P. accosted me. He took out of his pocket a letter from his old employers, asking him to return for a few days (which he did). I asked if his throat was as described, and he acknowledged it was, and that the herbs had cured it. A short time later a friend, finding that Mr. P. required a situation, got him one in London, and he is there now, or was when I last heard. The same power, in a measure, I possess myself. In a private circle for the development of spiritual gifts, a gentleman gave me a piece of paper with an address written upon it. I had not met the gentleman before, and did not know where he was engaged in business. He requested me to tell him what the address was written for. I told him as follows: 'You are engaged in a business where young ladies are employed. You received an anonymous letter telling you that one young lady had taken goods out of the premises, and you had the address written to find if the writing was the same.' This was correct. At another meeting, sitting in the audience, a medium whom I will call Mr. S. pointed to me and said, 'Standing by you I see the form of a gentleman,' and he proceeded to give a description of his appearance, his age, particulars as to his dress, &c., even to the detail of a collar. The gentleman described corresponded in every respect to my grandfather. The medium said: 'So that you will know who it is, he holds up in his hand a book.' This was a good test as my grandfather was a bookseller in life.

ARTHUR STANLEY.

'After-Death States.'

SIR,—The thanks of all your readers are due to 'Quæstor Vitæ' for his valuable contributions on psychic states. The 'Experimental Analysis of Sleep' is of great importance

to all students of psychology, and his observations embody some vital points in a rational philosophy of after-death states.

His conception of the purgatory or Kama-Loa of earth-bound spirits is both rational and based on experiences. 'The subjective images appear as actualities to the percipients.' This explains the contradictions, incongruities, and vagueness of some communications through mediums.

It would be profitable to both Spiritualists and Theosophists to discuss the merits of the paragraph on page 544 of 'LIGHT,' November 18th: 'This analysis shows the conception of purgatory to have a basis in our mental constitution. It shows that that state is due . . . to the functioning of psychological law. Human experience shows that the kingdom of Pluto, Amenti, Hades, Kama-Loa, must to most of us be a passive state of somnambule representations, based upon our past lives. And this has been confirmed recently by the mediumistic researches' of others. I am at one with 'Q.V.'

Can we wonder that many thinkers are repelled from Spiritualism by the crude materialism of objective ground, rivers, pianos and harps? I have even seen the belief expressed that spirit trees can be made into a spirit piano! Surely we can find some basis, in the conceptions of 'Q.V.', for the better comprehension of earth-bound or Kama-Loa states of Spiritualism and Theosophy. 'EROS.'

A Good Psychometrist.

SIR,—Having for the last six years had evidence of the remarkable powers of Miss Ross as a psychometrist, I have much pleasure in recommending her to the notice of your readers. During that time I have received at least twenty tests that she is a most intuitive delineator of character, a born and rarely gifted sensitive.

Moreover, her gift may be put to use—not only in the ordinary way, by submitting a sample of handwriting as means of *rapport*, but also without sending *any handwriting at all*. A half-sheet of notepaper held crushed in the hand for ten minutes or a quarter of an hour—*perfectly blank*—then enclosed and despatched in an envelope, will effect the *rapport* which evokes her wonderful power. Her fees are very reasonable. Her address is 41, High-street, Smethwick, Birmingham.

EFFIE JOHNSON.

20, Endsleigh-street, W.C.

SOCIETY WORK.

SHEPHERDS BUSH SPIRITUALISTS' SOCIETY, 73, BECKLOW-ROAD, W.—Mr. Fielder and Mr. Rese, on Sunday last, gave interesting addresses to a very fair audience. On Sunday next, December 17th, at 7 p.m., Mr. Bishop. Thursday, at 8 p.m., circle. 'LIGHT' on sale.—P.

NORTH LONDON SPIRITUALISTS' SOCIETY, 14, STROUD-GREEN-ROAD, FINSBURY PARK.—On Sunday last, Mr. Willis in the chair, the subjects, 'What is Spiritualism?' and 'Sympathy' were dealt with by Messrs. Barnet, Brooks, Hewitt, and Thompson. Mrs. Jones (under influence) gave a very pleasing address and clairvoyance. Services: Sunday next, at 11.30 a.m. and 7 p.m., and on Tuesday and Wednesday, at 8 p.m.—T. B.

STONEBRIDGE HALL (OPPOSITE SOUTH TOTTENHAM STATION, M.R.).—On Sunday Mr. Brenchley said that they had given away 5,000 bills, 'Is Spiritualism True?' at the houses in the district, and many persons are holding circles to see if Spiritualism is true. Religious teachers do not now say that Spiritualism is of the devil, but that it is dangerous to have anything to do with it. There will be no more meetings until further notice.—A.M.

CHURCH OF THE SPIRIT, SURREY MASONIC HALL, CAMBERWELL NEW-ROAD, S.E.—On Sunday last the public circle helped many strangers in their search, and the evening address explained many of the old truths in a new light. Next Sunday, at 11 a.m., public circle; at 6.30 p.m., Mr. W. E. Long. The new year will be celebrated by a Watch Night Circle on Sunday, December 31st; doors closed at 10.30 p.m. Monday, January 1st, social evening party, from 8.30 p.m. to 2 a.m. Tickets 1s. each, from W. E. Long, 12, Lowth-road.

MR. W. J. COLVILLE.—On Sunday, December 10th, Mr. W. J. Colville addressed three fine audiences in Britten Hall, 52, Argyle-street, Birkenhead. On the five following days he lectured in Daulby Hall, Liverpool. On Saturday, December 16th, he will speak in Wolverhampton, and on Sunday, December 17th, at 11 a.m. and 6.30 p.m., and on Monday, December 18th, at 8 p.m., in Birmingham, for the Spiritual Union Society. He will also give a series of lectures in Manchester, from December 19th to December 24th, inclusive.

13, GROVE-LANE, CAMBERWELL, S.E.—The control of Mrs. Holgate gave an impressive address on the question, 'What is Inspiration?' Descriptions by 'Blue Bell.' Clairvoyance at after circle by Mr. Lovett and other friends.—F.S.G.

STOKE NEWINGTON SPIRITUAL SOCIETY, BLANCHE HALL, 99, WIESBADEN-ROAD, STOKE NEWINGTON-ROAD (Near Alexandra Theatre).—On Wednesday evening, the 6th inst., our meeting was favoured by a fine oration from the controls of Mr. J. J. Morse, on 'Spirit Life as the Real Life.' On Sunday last, Mr. E. Whyte, our president, addressed the meeting, his theme being 'The Gospel.' His exposition was much appreciated. On Sunday next, at 7 p.m., clairvoyance, medium, Mr. J. J. Vango; at 3 p.m., Lyceum. On Thursday, at 8 p.m., circle, at 51, Bouverie-road. Tickets—members, 3d.; non-members, 6d. On Wednesday, 20th, at 7.30 for 8 p.m., a concert will be given in this hall, when artistes of high merit will lend their services; admission tickets, 6d.; reserved, 1s.—Corresponding Secretary, Miss Johnston, 81, Dunsmore-road, N.

HACKNEY SOCIETY OF SPIRITUALISTS, MANOR ROOMS, KENMURE-ROAD, MARE-STREET, N.E.—Mr. Alfred Peters, on Sunday evening, spoke of the comfort of Spiritualism. He referred to the moments of sorrow and pain that help to make up all lives, and by homely illustration indicated how cheering is the knowledge that can only be obtained by personal communication with the arisen ones. Mr. Peters afterwards gave clairvoyant descriptions of spirit visitors with splendid results, his explanatory remarks being especially valuable to inquirers. Next Sunday, at 7 p.m., short address on 'Spiritualism and its Investigation,' by Mr. J. Kinsman; clairvoyance by Miss Gambrell. Monday, 18th inst., 8 p.m., special lecture at the Sigdon-road Board School (opposite Hackney Downs Station), by Mr. E. W. Wallis on 'Spiritualism: Its Basis and Claims.' Thursday, at 8 p.m., meeting for members only, at 226, Dalston-lane (opposite Sigdon-road School).—J.K.

BATTERSEA SPIRITUALIST CHURCH, HENLEY-STREET, BATTERSEA PARK-ROAD.—On Sunday last a good meeting was held, Messrs. Boddington, Symons, and Adams giving fine addresses. Mr. Adams held an excellent meeting in the afternoon on Clapham Common. On Thursday last a splendid address was delivered by Mr. J. J. Morse; it will be fully reported in the next issue of 'Psyche.' Our Sunday morning discussions are still flourishing. On Sunday next, at 11.30 a.m., a public discussion will be held; at 3 p.m., Lyceum—open session; at 7 p.m. the usual workers will officiate. On Tuesday, at 6.30 p.m., Band of Hope meeting. On Thursday, at 8 p.m., a public circle will be held. On Saturday, at 8.30 p.m., a social evening for members and friends. On Boxing Night our annual 'Calico, Plain and Evening Dress Ball' will take place; admission by ticket only, which may be obtained of Mr. H. Boddington, 99, Bridge-road, Battersea.—YULE.

DOVER.—Although the attendance was small, the meeting held by the Psychological Society of Dover, on Wednesday, December 6th, was, from an outsider's point of view, far more convincing than any hitherto held by the society. Mr. Boulding, after being briefly introduced by Mr. Woodruff, explained the reason of his conversion, and by his masterly style and careful arrangement of facts, produced such an effect that his next visit will be looked forward to by all who are interested in the question. The evident earnestness and sincerity of the lecturer did much to impress his listeners, and, what is, perhaps, more to the point, he dwelt upon matters which were to him of almost everyday occurrence, and his personal testimony did much to carry conviction to the minds of his hearers. It is arranged that he shall pay another visit in the early spring, and his coming will be welcomed by not only the members of the local society, but without doubt by many others who are interested in the subject.—J. HARRY GIBSON.

CAVENDISH ROOMS, 51, MORTIMER-STREET, W.—Although Miss MacCreadie had not fully recovered from her recent indisposition she kept her engagement with the Marylebone Association on Sunday last, giving her services for the benefit of the funds. Our President, Mr. Thomas Everitt, very kindly and ably added to the pleasure of the audience by an interesting narration of some of the remarkable experiences of Mrs. Everitt, in order that Miss MacCreadie should not be overtaxed. Sixteen remarkably successful clairvoyant descriptions were, however, given by Miss MacCreadie's Indian guide 'Sunshine.' In three instances correct Christian names were given and, indeed, each description was accompanied by the noting of characteristics which enabled recognition of the spirit persons described to be complete. Miss MacCreadie has never been more successful from this platform, and the crowded audience enthusiastically appreciated our noble worker's efforts. Miss Florence Morse sang 'The Promise of Life' very effectively, delighting all by her musical powers. Next Sunday, at 7 p.m., Mr. G. H. Bibbings, trance address upon 'Out upon the Deep; All's Well.'—L.H.